4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

of them show considerable ingenuity in their fabrication. After the Spanish occupation and the settling of missionaries among them, the cross, especially the Maltese, became a favourite design in their silverwork. The chiefs used spurs, bits and stirrups of silver, and frequently adorned their saddles, bridles and whip handles with the same metal.

Owing to the Spaniard's greed for gold, and the dangers to which its display exposed them, this metal became less and less used, but their love for silver ornaments continues up to the present day.

The principal adornments of the women consisted of enormous earrings in the form of a half disc, frequently measuring 6 inches in diameter, bracelets, necklets, collars, head bands, waist bands, and long pins with large heads in the form of discs, half-moons, or ball-shaped. These were used to fasten their mantles. A favourite ornament is a strip of soft hide covered with rows of small silver beads. This is worn either as a head or waist band, and very frequently as a collar. Rings, usually plain silver bands, are frequently worn. Another favourite ornament is the *eli*, or chain pendant, worn suspended by a clasp from the breast, and having small trinkets hung at the extremity.

The Araucano neither daubs his face with paint nor uses tattooing as a means of beautifying his personal appearance, although formerly their war parties painted their faces to strike terror into the hearts of their enemies. The elaborate designs and totem marks used by some of the northern races seems to have had no counterpart among them, and they seem to have had no special identification mark to distinguish them if slain in battle, this task falling to the lot of the women who usually followed the war party not far in the rear.

Habitations.—As I have already mentioned, the primitive dwelling of the Araucano was the *toldo* or skin tent, such as is even now used by the Indian tribes of the Southern Pampas. When they began to lead a more sedentary life, they constructed rude wattle and daub huts, the cross-pieces of which were lashed together with fibrous creepers. These were probably at first circular in form, but finding them too small they afterwards gave them an oval shape, and finally began to build them in their present rectangular design.

The work of building these huts is a great event in the life of the Indians. The construction is not all conducted as one operation, but is generally divided into three stages, each of which gives occasion for a great feast, especially the final one. On this occasion, if the owner is a chief, or is well off, the feast lasts for several days. The first stage is the erecting of the posts and framework; the second the filling-in of the walls; and lastly the thatching of the roof with long coarse rushes.

The huts vary in size according to the necessities of the family, being from 20 to 60 feet in length and from 15 to 30 in width; the walls are about 6 feet in height. They are occupied by the owner, his wives, unmarried children, and sometimes by other children. The children and unmarried men and girls sleep pell-mell, spreading skins on the beaten earth floor where fancy dictates.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

warmth as well. Additional light is sometimes furnished by burning wicks of twisted threads placed in bottles or tin cans containing kerosene. A lighted sliver of wood helps one find things in dark places in the ruka. If light is needed on the outside of the ruka, or when one needs to walk any distance at night, "like going for medicines for the sick," the end of a piece of wood is set on fire at the fireplace and as one walks, it is whirled in a circle at arm's length to keep it burning. "We were brought home that way one pitch dark night after caring for a sick person," said a non-Araucanian herbalist. "The light keeps pomos away, too." On Christmas Eve one could see such firebrands being whirled by leaders of groups of persons coming to Midnight Mass.

Almost without exception ruka seen during the present study were orderly and clean, and so were the yards about them. Children were expected to keep everything in its proper place when not in use; if they neglected to do this, their attention was called to it. A 10-year-old Alepúe boy was seen putting back an ax, which he had used to slice down a block of wood from which he was making a top, into the exact place from which he had taken it. A 13-year-old Cotiaripe boy slid off his horse when he came home from an errand, which had taken several hours, removed the saddle, and at once carried it into its corner in the ruka. Dishes, after being washed at the brook, or in water brought from there, were put in their proper places to dry.

Sweeping, both inside and outside the ruka, is done with a broom made of coarse twigs tied to a wooden handle with tender shoots of voqui. The yard outside of the ruka is also swept with a leafy branch of a tree or shrub. Whiskbrooms, used in cleaning kettles, pottery, and bellies of fish, are made in the same manner as the broom. A Cotiaripe girl, about to tidy up the yard, shooed away the chickens, chased the pigs, and then with a leafy 5-foot branch vigorously swept the ground near and between the two ruka occupied by her family. "Most certainly one does not use this type of broom inside the ruka! This enormous thing! No, not this!" she said, somewhat annoyed, when asked if it were so used.

Household furnishings are very simple; they are meager, but adequate. Unless the family has a ruka for sleeping purposes, persons sleep in corners or along walls on sheep pelts either on the floor of the ruka or on low platform beds of planks. A non-Araucanian Alepúe area herbalist had seen a row of children, each rolled in a blanket, asleep on pelts on the ground in the ruka used for sleeping. They were placed head to feet, alternately. Two adult men were sleeping in the same position on a platform bed, each rolled in a blanket. Sleep

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

pelts were used if additional covering was needed. All sleep in day clothes. "It is this that makes it so difficult for a school child that is a bed wetter," noted a teacher. 352 513

An Alepún man had heard his grandfather tell that formerly, in rare instances, a man made for himself a mattress. He laid branches of grass parallel to each other and intertwined these with low coarse grass. A few families today have factory-made mattresses, especially if either parent of the family at one time worked in a Chilean home. Feather pillows are not used; anyone wishing to sleep with head elevated uses a rolled or folded poncho. A sick person was seen having the head elevated on a piece of wood covered with a poncho. Coverings are folded and laid aside when not in use. [158]

Low 4-legged stools, low benches, and log sections are used as seats. Shelves, attached to walls or suspended from rafters, and a table usually provide space for storing cooking and eating utensils, and movable containers. If containers held food, they are often suspended in middair by means of vuqui from the beams or fire raft, or are hung on pegs on walls or fire raft to keep their contents from animals, such as cats and chickens. An Alepún woman had made a shelf (18 inches long and 8 inches wide) by intertwining collide sections of equal length with vuqui. 352 251

According to Cooper's sources, grain and other food supplies were stored in hill caves, on elevated platforms, and in hide sacks; potatoes were stored in bins within the hut (1946, p. 705). Today all storage is within the ruka; wheat is stored in bins, boxes, barrels, cloth sacks, or lamb-skin sacks, and occasionally in the traditional storage place, the canoa, a dugout tree trunk with closed ends. A canoa in use in Collueipe area was approximately two single arm stretches in length. Potatoes were seen being stored in boxes made of boards, in cloth sacks received in trade from Chileans, and in lofts in the back of the ruka. Lofts are made by placing planks on the beams of rafters. "Potatoes are always stored farthest away from the fire."

Today, containers for storage, other than bins, barrels, boxes, canoa, and sacks, are traditional baskets (kilko and chaiwe), netted bags of various sizes (wilal), dried gourds, ponchos and udders of cattle and sheep, earthenware olla and cántaros, wooden dishes, factory-made porcelain, enamel, and galvanized dishes and pails. In some instances a piece of cloth tied by opposite corners served as a container, also.

CLOTHING

A 70-year-old Pampipulli man listed the following as a complete outfit of clothing for a man—and a boy as well—when he (the in- 241

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

834 In general children were modest. When visitors stayed all night,
574 their children and those of the family had to sleep close together—
513 "we all slept on the floor, and there was not much room in most houses." Each child, and each adult, as well, rolled himself up in a rug or blanket, "or whatever they gave us to roll up in," and lay down on the floor alongside of each other. "We must have looked like loaves of bread in an Argentine bread pan. But never did we think of even so much as touching one another."

864 Neither boys nor girls were given sex instructions. Speaking of sex matters was practically taboo. "We would not talk about it; it was too delicate. Things were very strict formerly. A girl 20 years old knew nothing about sex; today very young girls know everything they should not know. Formerly, if a young man touched a girl, like putting his hand on hers or holding hers, his father had to make a payment in animals to the girl's father." In rare instances, however, a mother or a grandmother told the girl the purpose of menstruation.

881 The boy's change of voice was taken notice of—"his voice becomes thicker and higher and stronger, and people say of him, 'He is now growing up to be a man,'" but there was no puberty rite, nor was a boy at puberty isolated. An occasional family held a feast. "But it was not a custom to do so," said an 85-year-old man; "there were some people who gave a feast on many occasions, and such people probably gave one on this occasion also."

The two institutional performances, however, namely, the katan kawiñ and the personality test, described above, might be performed for a boy at puberty. Also, a son who had been so tested when he was very young might be retested at puberty to see what changes, if any, had occurred. The katan kawiñ, resembling the katawe in that the skin on the back of the hand was pierced (cf. p. 270), was, on this occasion, performed by a cacique if it were done at a gathering of the people. However, instead of injecting pure urine into the opening of the skin, as was done at the katawe, urine mixed with salt and blood of a strong animal, such as the sparrow hawk (pithem or fahem, cernícalo) or the puma, was injected. Fresh urine, of either a young boy or girl, had to be used. Occasionally horse grease was also pushed under the skin through the piercing. The purpose of the katan kawiñ was to make of the boys successful fishermen and hunters. Occasionally, the katan kawiñ was performed on older men for the same purpose; it was never performed on girls or women. Someone might threaten a lazy preadolescent girl with it; because of fear of it she would then do her weaving or other assigned work.